CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, NOVEMBER 15, 1822. No. 14.

Religious.

From the Rev. Newcome Cappe's Sermons "On the imperfection of our knowledge concerning God." [York, 1815—p. 361.]

The next general reflection relates to the necessity of cultivating a steady, vigorous, and lively faith. Our *knowledge* of God, properly so called, goes but a little way; and it is expedient, both for our direction and our comfort, that we should believe of him, more than we can know.

You see in nature, providence, and revelation, that there are deep things which we cannot fathom, and dark things which we cannot explain. Shall we deny, shall we doubt, that these things have their use, because we do not know it? Shall we deny, shall we doubt, that these things have their use, because they reveal it not to us? Shall we judge them insolvable, because we cannot solve, explain, or account for them? Shall we conclude concerning any instance of his works; or of his conduct, that God has deviated from his general principles, or departed from his glorious character, because we do not see that he has, in that instance, observed the one and maintained the other? Would this be to render unto God the glory due unto his name? How much more pious would it be, how much more reasonable, how much more becoming his creatures, his dependents, and his beneficiaries, to confess our ignorance, to acknowledge that we are weak observers and incompetent judges of God, and the things of God; and to believe, that in *all* his works, without exception, he is wise and kind, and that in all his ways he is just and gracious; that when "clouds and darkness are round about him, mercy and truth are the supporters of his throne."

How sweet is it to think that in all his various appointments, how different soever be the aspect that they wear, God is still the Father of mercies, and the God of love! How sweet is it to think that he means to bless me, even when he wounds me; and that it is in his intention and my choice that all things shall work together for my good! How true is it of the peace which results from a firm, pious confidence in God that it "passeth understanding!" With this faith how patiently may we support the evils that are present with us, and how magnanimously may we meet the unknown changes that lie before us!

By all the means then that we can devise, let us cherish, let us cultivate, let us strengthen, let us enliven this faith in God. The sun is not less a sun, nor are his influences upon this earth of ours less friendly, because for the present a cloud has interposed to hide his presence from us: nor is the first great source of light and joy less glorious in himself, or less kind to his dependents, in the darkest, than in the brightest scenes.

By the frequent and serious contemplation of his works and of his providence, which abound with so many powerful demonstrations of his wisdom and of his goodness; by the habitual perusal of his holy word, which abounds with so many explicit declarations that in all his conduct he is wise and kind, and which is attended with such powerful attestations of its truth, by the attentive consideration of those glorious examples of faith and patience which preceding times have transmitted to us, and of which, we trust, this present age is not totally devoid, let us labour to confirm ourselves in this precious faith, and to every other means let us not neglect to add our constant and earnest supplications unto God, "the Father of lights, and the giver of every good and of every perfect gift," that he would enliven and increase it, and give us to enjoy all the benefits and comforts of it, that will result through life, in death, and to eternity.

To conclude—Let us be thankful unto God for those discoveries of himself with which he has been pleased to favor us; let us make the best use we can of this clouded, this intermingled scene of light and darkness; let our knowledge, let our ignorance of divine things, each have its just effect upon our minds; and if there be any thing delightful in the one, any thing undesirable in the other, let us give all diligence by the conscientious discharge of the duties of this present life, to obtain a title unto life eternal, and a place in those blessed realms of light and holiness and joy, where we shall see God, and be like him, and triumph without ceasing in the more liberal manifestations of his glory and his love. Be this, my friends, my aim and yours. Let us endeavour to deserve success; by our piety let us bespeak it, and then we may assure ourselves that whenever we are called out of this state of weakness, ignorance and suffering, we shall be presented faultless before the presence of our Father's glory with exceeding joy.

To this let us aspire; and to this, if there be any truth in God, we shall attain.

EXTRACTS FROM THE TRINITARIAN REVIEW.

[Continued from p. 49.]

SECTION IV.

From the solemn facts, that both the precepts and the examples of Jesus were wholly in favor of worshipping "God in one person only," it would be very natural to suppose that all his immediate followers did the same. We have not many of their prayers recorded, but we have one in Acts ivth, which demands our attention. After the Sanhedrim had threatened the apostles and let them go, they went directly to their own company, and reported what the chief priest and elders had said to them.—Upon this the company united in the following prayer:—

"LORD, THOU art God, who made heaven, and earth, and sea, and all that in them is; who by the mouth of THY servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers gathered together against the LORD and against HIS CHRIST: For of a truth, against THY holy CHILD JESUS, whom thou hast anointed, both Herod and Pontius Pilate, with the gentiles, and the people of Israel, were gathered together, for to do whatsoever THY hand and THY council determined before to be done. And now, Lord, behold their threatenings, and grant unto THY servants, that with all boldness they may speak THY word; by stretching forth THY hand to heal; and that signs and wonders may be done by the name of THY holy CHILD JESUS."

This is an example of uncorrupted, primitive, christian worship, and therefore worthy of particular regard. But in vain do you look into this prayer for "one God in three persons."—These disciples, in conformity to the instructions and examples of their Master, addressed "the Lord, who is God," as "one person only." Instead of representing the Messiah as a person of the one God, they spake of him as God's CHILD, God's CHRIST, as one whom the God of Israel had *anointed*. This was perfectly agreeable to what St. Paul tells us was his manner of praying. Thus he wrote to the Ephesians, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers, that the GOD of our LORD JESUS CHRIST, the Father of glory, may give unto you the *Spirit of wisdom*," &c. Eph. i. 15, 16, 17.

Here "the primary and supreme object of adoration" was "the GOD of our Lord Jesus Christ;" to HIM the prayers were addressed.—The *Spirit* is not mentioned as a *person*, but as the *Spirit of wisdom*, which God could grant to the disciples of Jesus, for their instruction and comfort.

In Eph. iii. 14, 15, 16, the same apostle says—"For this cause, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that HE would grant you according to the riches of HIS glory to be strengthened with might by *his Spirit* in the inner man."

Thus again we have "the Father of our Lord Jesus Christ" as the Being to whom Paul bowed his knees in prayer, and he prayed that the saints might be strengthened with might, not by God's sending to them a third person equal to himself, but by "*his Spirit*," the Spirit of the Father.

Such was the manner in which primitive Christians prayed; they addressed "God in one person only," and as "the GOD" as well as the "FATHER of our Lord Jesus Christ."

In several of the Epistles, we have wishes of peace from God the Father, and from our Lord Jesus Christ, but none from the Spirit as a person. We have also ascriptions of praise to God, and to Jesus Christ, but not one to the *Spirit*.

Rom. i. 7. "To all that be at Rome, beloved of God, called *to be* saints; grace to you and peace from God our Father, and the Lord Jesus Christ." So also 1 Cor. i. 3, 2 Cor. i. 2, Gal. i.3, Eph. i. 3, also Eph. vi. 23. "Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ."

Some of the doxologies are these, Rom. xi. 36, "For of him, and through him, and to him, are all things: to whom be glory forever."—Chap. xvi. 27, "To God only wise, be glory, *through Jesus Christ*, forever," Amen. See Eph. iii. 20, 21, Philip. iv. 20, "Now unto God, even our Father, be glory forever and ever." See 1 Tim. i. 17, Heb. xiii. 20, 21, "Now the God of peace make you perfect—through Jesus Christ. To whom be glory forever and ever, Amen." See 1 Pet. iv. 11, 2 Pet. iii. 18, Jude 24, 25—Rev. i. 5, 6, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God his Father; to him be glory and dominion forever and ever, Amen."

Such are the doxologies which have the stamp of inspiration and uncorrupted Christianity.

In view of the facts which have been exhibited, may I not boldly and safely affirm, that there is not in the Bible so much as *one* example, which has even the appearance of justifying the Trinitarian doctrine? Not one example of "worshipping one God in three persons?" May we then suppose that all the prophets and saints from Adam to Messiah, and all the apostles and christians named in the New Testament, lived and died without leaving so much as *one* example of acceptable prayer or praise? Did they all mistake as to the *number* of persons in Deity? Did they all offer to God nothing better than "infidel and pagan services?"—I may go further, did the Son of God himself come "to give us an understanding that we might know him who is the true God;" and did he after all, leave the world without giving either precept or example, which we may safely follow in worshipping the Lord of the universe? If such things are not to be admitted and believed, then we may say without fear of contradiction, that the Bible contains neither precept nor example for the worship of a "three-one God;" and that all the Trinitarian doxologies, and "triune" forms of the present day, are in direct opposition to every example of acceptable prayer or praise to be found within the covers of the Bible.

Our readers will recollect that in No. 5, vol. ii. of the Christian Register we published a review of "Sermons on the Unity of God, and on the Character of Jesus Christ, by Rev. WINTHROP BAILEY, of Pelham, Mass."

In his fourth sermon (from Acts x. 38. "God anointed Jesus of Nazareth with the Holy Spirit and with power.") he has the following remarks:

"But in proving that Christ did not possess the infinite perfections of Deity, our attention need not be confined to the text. There are other passages which prove in the clearest manner that he was dependent on God the Father for existence, wisdom, power, and authority. When he is called 'the only begotten of the Father,' 'the beginning of the creation of God,' and 'the first born of every creature,' we are almost necessarily led to consider him as a derived being. These expressions, it may be presumed, are never applied, as they certainly are not applicable to the Supreme God. But we have the declaration of our Lord himself with respect to his dependence on the Father. 'As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me.' John vi. 57. As to his wisdom and knowledge, he constantly referred to his Father as the source of them. 'As my Father hath taught me I speak these things.' 'I speak to the world those things which I have heard of him.' 'My doctrine is not mine, but his that sent me.' 'For the Father loveth the son, and showeth him all things that himself doeth.' 'For I have given unto them the words which thou gavest me.' It is equally clear that his power and authority were derived from the Father. 'As thou hast given him power over all flesh.' 'I have finished the work which thou gavest me to do.' 'This commandment have I received of my father.' I came down from heaven not to do mine own will; but the will of him that sent me.' 'And hath given him authority to execute judgment also, because he is the son of man;' not because he is God. 'The Father hath committed all judgment unto the Son.' 'The Son can do nothing of himself, but what he seeth the Father do.' 'I can of mine own self do nothing.' Is this the language of him who is the Supreme God, of him who possesses underived and infinite wisdom and power, can such a being need to be taught? Must authority be given to him? Can he do nothing of himself? The common reply to this is—that Christ said this as a man, or in his human nature. But of this there is no evidence. It is a mere assumption. It is never intimated in the scriptures that he said some things as a man, and others as God. Besides, if he combined in his single person these two natures, he doubtless included the whole when he spake of himself; or in other words, he doubtless used language as others use it, or according to its established import. If he were perfect God as well as perfect man, as Trinitarians assert, he could not say, 'I can of mine own self do nothing.' For, what constituted his own self? Was it his human nature? This cannot be pretended; for on the Trinitarian hypothesis this nature was an infinitely small part of himself. With truth he could have said, 'I can of mine own self do every thing;' for the possession of human nature could not diminish the power of the divine. His own self is properly his highest nature, nor can any being with truth deny his ability to do what any part of his nature can do. If a man should say, I have not the power of thought, would it screen him from the charge of falsehood to say afterwards that he meant his corporeal nature, or that he spoke as a material being? If he should declare, I have not the organs of sense, would it be any excuse for him to allege that he referred to his soul, or that he spoke as a spiritual being? Though it be true that his body has not the power of thought, and that his soul has not the organs of sense, yet he could not with truth say, I have not either the one or the other. With as little propriety could our Saviour have said, 'I can of mine own self do nothing,' if he were God as well as man, because he could do all that his divine as well as all that his human nature could do, and the power of the former as well as the weakness of the latter was his own. When Trinitarians are reasoning in support of the Trinity, the word I can include three infinite persons. When they reason in favour of the supreme divinity of Christ the same word means only an infinitely small portion of them."

We have occasionally given extracts from the writings of learned Trinitarians, respecting the authenticity of the celebrated passage, 1 John, v. 7. The following passages on this subject are from the Christian Observer, vol. vi. a periodical work conducted by learned Trinitarians in England.

"The seventh and eigth verses of 1 John v. as they stand in the English version are, 'For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth,] the Spirit, and the Water, and the Blood and these three agree in one.' The disputed passage is included between the brackets."

"The decision of the controversy depends partly upon the Greek MSS, partly upon the ancient versions, and partly on the quotations which occur in the writings of the ancient Fathers."

The writer proceeds to examine these three grounds of evidence, and comes to the following conclusion:

"The result of the foregoing inquiry seems to be that the disputed passage is not genuine. The great agreement of the Greek MSS in omitting it is a strong argument against its authenticity. Their number, and the distance of the places from which they were procured, some from Asia, others from Egypt, others from the western churches, demonstrate that there could be no collusion, no interpolation, mutilation, or change that could extend to them all. Yet, out of 150, the whole number of copies of St. John's first epistle now known to exist, there are only two, and those of no considerable antiquity, which contain the heavenly witnesses; and we have no proof that the passage in question ever did exist in any Greek MS now lost. The same observation may be applied to the ancient versions. When it is considered that this passage is not found in either of the Syriac versions, in the Arabic, in either of the Egyptian, in the Armenian, the Sclavonian, nor the most ancient copies of the Latin, it may confidently be asked whether any collusion, or any accident can be imagined to have vitiated them all, either at their first production or in the subsequent copies."

"The advocates for the authenticity of the passage must conceive all these versions, and all the surviving MSS of the original to have undergone the same mutilation; while on the other side we only need to suppose some of the Latin MSS to have fallen into the hands of certain Fathers of the African church; and this supposition is much strengthened by the marginal glosses, a well known source of interpolation which are found in several of the Latin copies."

"Upon this supposition we can account for the quotations of this verse, which are found in a few of the Latin Fathers; while others of equal or greater antiquity are evidently unacquainted with it; and no such quotation has been produced from the Greek Fathers who were their cotemporaries."

ADDRESS TO HEADS OF FAMILIES.

(Continued from page 45.)

Family religion is the first step towards national reformation; to our becoming a holy nation, a kingdom of priests. If every house swept their own door the whole street would be clean; when every family grows religious, and begins to pray and praise, the voice of joy and salvation will be heard through every town.

As one vicious family sent forth into the world will corrupt, and be at the head of many more; so one virtuous family will, through divine grace, propagate more of like qualities.

The revival of religion must arise from the revival of the spirit and practice of prayer in the closets and families of christians.

Hereby parents and masters will gain the future satisfaction of discharging their own part of duty, and seeing order kept up in their houses; of being examples to their flocks; and will probably have the satisfaction of seeing good behaviour in the several branches of their families, and proper returns of duty, respect, and fidelity from children and servants.

Yea, what happy effects is serious and regular worship in your families likely to produce, by strengthening your own faith in the gospel, your love to the Lord Jesus, and your hope of a blessed immortality! How hopeful a means is it to guard your families, children, and servants against the infidelity and apostacy of the age; and to maintain them in the faith of christianity, and in an unshaken adherence to a gospel religion!

What can have a more potent influence to keep the young as well as the elder branches of a family under good impressions and stated regards for God and his laws, than solemn converses with God twice every day?

Family instruction and worship have a tendency to these effects; and what greater joy to thinking, religious parents and masters, than to see their children and servants walking in God's truth and doing justice and judgment?*

This leads me to add that the pleasurableness of prayer should recommend it to reasonable and christian families.

Can there be a wiser or a sweeter pleasure to a spirit capable of reflection than that which ariseth from acting reasonably? Does it not appear from what goes before that daily devotion, as an expression of dependence and gratitude, is a reasonable service? Must it not then derive upon thinking minds a rational pleasure?

Is it not a pleasure to contemplate and admire the most grand, most good, and most beautiful object in the universe, to open and close

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* John iii. iv. Gen. xviii. 19.

the day with such contemplations? Is not God this object? Should not every father lead his family into so great acquaintance?

Is there not a pleasure in gratitude, in enumerating the bounties of a friend, in singing his praises, in corresponding to obligations laid on us by numerous blessings? Does not the goodness of God, our great friend, whose blessings surround us every day, and are continually increasing, lay christian families under the strongest obligations?

Is it not fit that they should every day express and signify their sense of these obligations?—Are not family praise and prayer fit expressions of inward gratitude? Are not these grateful acknowledgements a fountain of rational pleasure to sensible and ingenuous minds?

Is there not pleasure in conversing with excellent persons, the wise, the great, the good? Is not God the most excellent Being, and the greatest, wisest, and best friend whom we have? Is not prayer and praise a creature's conversation with God? Should not a christian father draw his house into this conversation; teach them to value access to God, the king of the universe, as their greatest honour; and try to inspire them with such conceptions of God, such a sense of the dignity of prayer, and of the happiness arising from an intercourse with God, as will make the exercises of religion their choice and pleasure?

CHRISTIAN REGISTER.

BOSTON, FRIDAY, NOVEMBER 15, 1822.

The American Board of Commissioners for Foreign Missions, which was established A. D. 1809, held its thirteenth anniversary at New-Haven, Sept. 12th and 13th, 1822.

A sermon was delivered by the Rev. Dr. Proudfit, of Salem (N. Y.)

It appeared from the Treasurer's books, that the sum paid during the last year for the support of the several missionary stations under the care of the Board, was $60,323 89—and that the receipts into the treasury, from various sources during the same time, amounted to $61,237 87.

The next anniversary meeting of the Board is to be holden in Boston, on the 31 Wednesday of Sept. 1823. The sermon on that occasion is to be delivered by Rev. Dr. Moore, of the Theological Institution at Amherst, and in case of his failure, by the Rev. President Day, of Yale College.

Our readers will perceive by the amount of the annual, receipts and expenditures of this Society, that it has become, by far the most powerful institution of the kind in the country. Whatever may be thought or said of the judiciousness and success of its various missions, it cannot for a moment be doubted that it is an institution that exerts an important influence over the minds of a very considerable portion of our own community. How far this influence is salutary, we leave to the decision of those who have better opportunities than we have of learning the motives by which the various contributions to the funds of the institution are generally induced to act. The present has been very justly called the age of benevolence. None can deny, however, that much of this great show of benevolence either originates *in*, or is in some degree alloyed *by* sectarian zeal. Desirable as it may be, it is still perhaps a question, whether it be practicable at present to carry on any very extensive missionary enterprise without the instrumentality of this kind of zeal.

It is objected to all societies for the support of Foreign Missions, that the patronage they obtain lessens in the same proportion the patronage that should be given to Domestic Missions. But we have of late been led to doubt the truth of this sentiment. We are inclined to believe that more has been done by the Calvinistic Domestic Missionary Societies since the establishment of Foreign Missions, than would have been done, had no foreign mission been established. Having once undertaken the support of foreign missions, consistency required that domestic missions be not left to languish. They were therefore driven by a kind of necessity to increased exertions in their behalf. Besides, there is probably an influence produced by foreign missions, on the minds of all who patronise them from pure and disinterested motives, favourable to the promotion of all benevolent objects.

Such important enterprises, when once they become ours, take a strong and deep hold of the feelings, and prompt us to greater activity in promoting general charities. We are, by no means, prepared to express our approbation, of all the foreign missions that have been projected by the Board of Commissioners, and much less of the particular religious tenets inculcated by the missionaries. But we are equally unprepared to say that we think no good will result from their efforts. From some of the missions, particularly that to the Sandwich Islands, we have strong expectations of beneficial results. And if the exertions in a foreign field increase the zeal for home missions, and these missions, are judiciously conducted, it must be admitted that good is effected.

But it is complained that most of our domestic, as well as foreign missions, are *not* well conducted—that they are established on narrow principles, and cherish a bad spirit—a spirit of uncharitableness and rancour towards particular classes of christians. We admit the charge.—And what we inquire is the proper and natural inference as it regards *our duty* in view of the fact. Shall we still expose ourselves to the charge of inconsistency and sloth, by continuing to complain of the interference of foreign missions with the more important duty of promoting domestic missions, whilst we do comparatively nothing ourselves for the promotion of these missions? Shall we allow the evil of which we complain to go on increasing, because the authors of it will not at our request correct it, and quietly sit down ourselves to witness and lament the result? Or is it our duty to redouble our exertions, for the establishment of missions which we think more consonant with the principles and temper of the gospel?

It is not because but little is contributed by liberal Christians, that nothing is done by them, as a body, more worthy their truly enlightened and noble views of God and the christian system. It is because they suffer their contributions to flow on, as usual, by a thousand imperceptible channels, into the treasury of those who are continually reproaching them for doing nothing. It is because they do not concentrate their efforts and act by system. Let them act by concert, and with a unity of object, and the comparatively small sums which they now contribute would show an effect more worthy the purity and excellence of their principles. But the great advantage of systematic efforts directed to some known and definite object would be, that they would immediately double and treble the interest that is felt and the activity that is exerted in favour of the charities we recommend. Besides directing into right channels what is now contributed by liberal christians, we should undoubtedly at once increase two-fold the amount contributed, and should have laid the foundation for operations worthy of ourselves, and which, by their extent and superior practical efficacy, would justify our claims to a purer and more valuable faith.

In a late number of the "Missionary," a religious newspaper published in Georgia, a writer, under the appropriate signature of ATHANASIUS, complains loudly of the doctrines and teachings of a sect in that region, called *Schismatics*, or *Arian Baptists*. It appears that this sect is of recent origin, and of course not very numerous. But from the anxiety which the writer expresses, respecting their influence in diffusing Unitarian sentiments, we should conclude that it was an increasing sect. They are in the habit of holding camp-meetings like the Methodists, and probably very much resemble them in their general principles and practice.

HISTORICAL SKETCHES OF NEW-ENGLAND.

WITCHCRAFT.

MR. REED—As you profess, and for aught I know, truly, to be an enemy to every species of fanaticism, and a well-wisher to sound philosophy and a rational system of faith in religious concerns, I have thought proper to write you some account of the witchcraft of New-England, and of certain judicial proceedings upon it, about the year 1792—And I do this for the sole purpose of showing by substantial facts, how nearly allied to the spirit, which in those days could give such horrid credence to the legendary world of spectres and devils, and their influence upon the affairs of mortals, is that, which in our times, professes to hold intercourse with the invisible world, and to receive special communications from the Deity. It is true that fanaticism does not always terminate in blood, like that of the witchcraft of New-England, but this is not because she ever relented in the least degree towards her victims. Let her once guide the destinies of a community, let her unsteady hand grasp the sword of justice, and let the whole energy of the law, strengthened by the concurrence of public sentiment, nerve her arms, to give it effect, and the resulting horrors history alone can delineate. In our own times, we hear with indifference, of the collections of enthusiastic religionists in various parts of the country, and we even listen to their senseless groans and shoutings, and see their swoonings and raptures unmoved: nay, further, in those holy sabbatical congregations, which both our habits and the law have rendered solemn and imposing, and from men, whose minds, from their standing and advantages, might be supposed to be sweetened and enlightened by catholicism and sound philosophy, we hear insinuations of special intelligence in God's mode of governing his creatures, of his particular influence being at times exerted on his favorites, and of an invisible and spiritual intercourse constantly kept up by the saints with him. Yet all this gives us no concern. We know that there is, in the good sense of the community, an antidote to the poison of fanaticism, in whatever form it may appear, and that it is daily decreasing in the land.

Nevertheless, it behoves every lover of truth and rational piety, to mark it well. We have the offspring among us, whose parent was the scourge and disgrace of our ancestors. It still lingers in the weakness and credulity of some, and in the pride and prejudices of others.

During the first twenty years of the settlement of New-England, we hear but little of witchcraft. Probably the planting and defending the infant colonies of the country, afforded constant employment for the superstitious, though vigorous minds of our ancestors. But about the year 1645, we find that some persons at Springfield, according to the popular language of the day, were supposed to be under an evil hand. This suspicion was the cause of a legal investigation, but it did not result in any thing serious.

In 1650, one Margaret Jones was executed for witchcraft in Charlestown; and in 1655, a Mrs. Hibbins was hanged in Boston, for the same supposed crime. In the year 1662, a case of supposed witchcraft took place at Hartford, in Connecticut, which is more circumstantially detailed by the writers of that day, and which strongly marks the public sentiments on the subject. It appears that one Ann Cole, a sprightly young woman, chanced to live neighbour to a Dutch family: and during the intercourse which was kept up between them, she had learned a little of their language. The good neighbours, hearing, as they occasionally passed by, this barbarous dialect from the mouth of an agreeable female, concluded all was not right; and soon the rumour crept abroad, that she was possessed by devils, who held frequent conferences in a language which no one understood. At length the young woman herself, caught the infection, and verily believed that she was in the case, which common report made her; that her body was the abode of damned spirits, and that her mouth was the involuntary organ of communicating to the ears of mortals, their unhallowed gibberish.—At length, in one of her fits of this involuntary, and strange articulation, one or two pious ministers were called in, to hear, and write down the particulars of the horrid conference; and the demons, perfectly unconscious of the trap thus set for them, continued their discourse as usual; and named many persons leagued with them; and particularly an unfortunate woman, by the name of Greensmith, who was then confined in prison on suspicion of witchcraft.—This was enough for the holy men; they immediately repaired to the prison, and on making known to the accused, the discovery they had made, she appeared much surprised; but at length confessed all.—She owned that she, and others whom she named, had been familiar with the devil, but that they had signed no formal covenant with him. Yet, she confessed, that they had promised to be ready at his call, and at the coming of Christmas, all was to have been completed, and they were to have had a high frolic. Upon this confession she was tried and executed.

From this time up to the year 1685, there were many other cases, in various parts of the country, but the accused mostly escaped death. But at that time, some ill-advised person, to counteract the influence which truth, and free inquiry were making on the public opinion, collected and published a circumstantial account of all the noted cases which had occurred in New-England. In his work, the author adduced many facts and arguments to show, that witchcraft was not the delusion of a disordered fancy; but the effects of a familiarity with the devil, by such persons, as he from time to time found to be fit instruments for his purposes.

The learned casuist, like many in our own times, although engaged in a subject, which he did not, and could not understand, was bold and positive, in exact proportion to his ignorance and pride, and with impunity, spread his poison abroad upon the community. Unfortunately, it received but little check from the public sentiment, as liberality and free inquiry had then made but small progress in the country.—The book was read with avidity by all classes, and in the end was instrumental in producing the most horrid consequences.

In the year 1692, began that bloody tragedy in New-England, which effectually opened the eyes of its inhabitants to the true nature of witchcraft, and convinced them of the impropriety of judicial investigations respecting it.—It first appeared in the village of Salem; and in the house of a minister of the gospel by the name of Parris. It chanced that two of the minister's children were sick, and their disorder being of an unusual kind, was considered the effect of witchcraft. The books were searched, and precedents were found, which exactly met their case, and conjectures ripened into certainty. There was in the family, as a servant, an Indian woman, who pretended to have learned in her own country, the mode of discovering a witch. But whilst poor Tituba, for such was her name, was busily employed in baking a salted cake, and performing other mysterious rites suitable for the occasion, the children cried out upon her as the very witch, and accused her of pinching, pricking, and tormenting them, in various ways. In vain did the Indian employ her native cunning, to divert the attention of the children from herself, to some other object. They continued obstinate in their accusation, and poor Tituba, abashed, confounded, and an object of universal odium, was led to prison. But yet the children did not recover.

In the mean time, Parris held many private fasts at his house; his example was followed by the whole village of Salem; and in the end, strange as it may appear, the incident above related, was the cause of a proclamation by the government, for a day of public fasting and prayer, throughout the whole colony.

This was, indeed, taking great notice of two sick and froward children, and they felt it.

The consequence was, that their fits were more frequent, and other persons were accused of tormenting them. At length, some of the neighbours of the amiable family of the Parris's, unwilling that they should engross all the consideration and sympathy of the public, began to feel the workings of the same spirit; and it was given out that other children had their sufferings as well as the minister's. The infection had now taken effect, and it spread with the rapidity of a pestilence. From infancy, it ran up to age, and persons were now afflicted, who were old enough for witnesses.

This circumstance brought the miserable victims immediately before the judicial tribunals of the country, and exposed them to the bloody fangs of one of the most odious penal laws, that ever disgraced the statute book of any people. This law had its origin in England, during the superstitious reign of James the first; but it harmonized so perfectly with the feelings and views of New-England men, that it here needed no new legislative impetus, to give it effect.

A. C.

[*To be continued.*]

To the Editor of the Christian Register.

Sir—In perusing the various religious publications of the day, I have been struck with the great diversity that exists as it respects the orthography of the *name of a certain celebrated Arabian*; which I forbear to *write*, because I am uncertain how it should be spelt. The name I allude to is generally written *Mahomet*; but I have frequently seen it written Mohammed, Mahommed, and Mahammed. It is also sometimes written with only one *m*, Mohamed, &c.

Perhaps some of your readers will be able to give some information respecting the proper manner of spelling the name of this celebrated Leader, whose followers are computed at *one hundred and thirty-five millions*.

By giving this an insertion, you will oblige a lover of *uniformity in the orthography of proper names*.

J.

We have felt very seriously the inconvenience of which our correspondent complains. The variety in the methods of spelling the word in question, is we believe, greater than our correspondent suggests.—Some English publications of considerable distinction spell it differently at different times. The old English method of spelling the word was Mahomet. But many modern writers, especially from the East, spell it Mohammed or Mahommed. There is however no agreement in their mode of writing the name. When used to designate the religion of this leader, it is spelt in a still greater variety of ways: e.g. Mahometism, Mahometanism, Mohammedism, Mohammedanism, &c. &c.

We hope some one who has had opportunity to acquaint himself with the proper orthography of the name, and who has more leisure than we have, will do our correspondent, and many others, the favour to communicate something on the subject.

RELIGIOUS INTELLIGENCE.

CHURCH ESTABLISHMENT OF ENGLAND.

The following article, recently inserted by the editor of the National Gazette among his selections from late London papers, exhibits more fully than any thing which we recollect to have seen—the present state of the Episcopal Church in England. If some allowance is to be made for the influence of party feeling in the author of the account, we have no reason to doubt that it is nearly or quite correct in its most important particulars. We think that some of our readers will peruse it with interest, and we would hope that at least a few will be grateful for our exemption from a large class of evils, that oppress and disfigure a branch of the Christian Church, which, under all its difficulties, has done comparatively much for the glory of God, and the good of men.—*Christian Spectator.*

A religious establishment *is no part of Christianity*: it is only the means of inculcating it—its authority is, therefore, founded in its *utility*. PALEY.

"In our last number, we shewed that the Church of England was in possession of an annual income, exclusive of surplice and other fees, of £7,600,000, and that the established Church of England and Ireland together, had a revenue of nearly *nine millions* a year, being considerably more than the total income of all the clergy of all the christian world besides!—In the present article, we propose giving our readers some account of the nature and extent of the services which the clergy of the Church of England render to the public for this enormous income.

According to the best authenticated statements, it appears that the total number of church livings in England and Wales, exclusive of situations in the possession of the dignified clergy, amount to about 10,500. Of these, 5,098 are rectories, 3,687 vicarages, and the rest neither rectorial or vicarial. (Cove on the Revenues of the Church, 3d edition, p. 111.)—Our readers must not, however, fall into the mistake of supposing, that these 10,500 benefices are in the possession of so many different individuals. So far from this being the case, the last Diocesan Returns laid before Parliament, shew that in 1809, 10, and 11, the years to which they refer, only 5,397 benefices were occupied by resident clergymen, many of whom employed curates; and that of the other 5,103 benefices, 3,926 were entirely entrusted to the charge of curates, and 1,177 left altogether unprovided with any spiritual instructers, and converted into absolute sinecures!—(See Abstract Returns in the Edinburgh Encyclopedia, vol. ix. part I. p. 33.) Indeed, if any one will take the trouble to look at the "Ecclesiastical Directory," he will find that a very large proportion of the incumbents are pluralists—rectors in one diocese, vicars in another, curates in a third, and so forth. We have not been able to ascertain the exact number of churches in England and Wales. According to the Diocesan returns already referred to, and which, as they were drawn up by the clergy, ought to have been accurate, the 10,500 benefices are provided with no more than *two thousand five hundred and thirty-three* places of worship! We understand, however, that these returns are, in this respect, grossly erroneous, and that they have contributed, in no slight degree, to mislead both Parliament and the public. But supposing that there are 5,000 places of worship, which is probably a great deal too much, it is plain that a very large proportion of the clergy of the Church of England can be considered only as supernumeraries. Mr. Cove estimates the total number of persons employed in the service of the Church at about 16,000, and others have estimated them as high as 17,500; but supposing the lower estimate to be the most accurate, and supposing there are 5,000 places of worship, that will give upwards of three clergymen to each, or *a full third too many*. If we divide the total revenue of the Church of England by the supposed number of churches, or 5,000, each church will have £1,520 a year—a sum that would be amply sufficient for the support of *five* of our Scottish churches!

It has been said, and by very high authority, that *those who do not work ought not to eat*. But it unfortunately happens, that notwithstanding the unparalleled wealth of the Church of Eng-

land, the incomes of the working clergy, or curates, are miserably and disgracefully deficient. The dignitaries, pluralists, and sinecurists swallow almost every thing. According to the official returns, given in a Parliamentary paper, printed by order of the House of Commons, in May, 1817, it appears, that in 1814, the latest period to which the returns could be made up, out of the total number of 4,405 curates, there were 1,657 with incomes between £40 and £60 a year. And estimating their *average* incomes at £115 a year, which is as much as the Act 57th, Geo. III. gives the Bishops authority to raise them to, the curates will only receive £506,575 of the £7,600,000, of the church revenue.

This, surely, is a state of things which calls loudly for the interference of the Legislature. If the system of non-residence is to be tolerated at all, justice and sound policy alike require that the possessors of benefices should be compelled to make a suitable provision for the support of their deputies or curates. It is disgraceful to the character of the church and the country, that a poor curate should be performing all the duties attached to a benefice worth perhaps £2,000 or £3,000 a year, for a wretched pittance of £80 or £100. It is utterly impossible that such a person can maintain the outward respect and dignity of his station, or that he can even purchase clothes to enable him to appear in the society of gentlemen. But this is not all. In some parishes, the curates derive the principal part of their subsistence from the *voluntary subscriptions* of their parishioners; so that, in point of fact, a portion of the efficient clergy of the richest church in the world, are really reduced to the necessity of begging their bread!

The Legislature have, at different times, attempted to enforce the residence of incumbents on their benefices. In 1803, a bill was introduced into Parliament for this purpose, by Sir William Scott, now Lord Stowell, and passed into a law. This Act provided, that any spiritual person, who should, without some legal excuse, wilfully absent himself from any archdeaconry, deanery, or other dignity, benefice, or donative, or perpetual curacy, of which he was possessed, for *three months* together, unless it were to reside at some other dignity, &c. of which he was also possessed, should, if his absence exceeded three, and was under six months, forfeit *one third* of the annual value of such dignity, &c.; if the absence exceeded six months and was under eight, *one half*; if it exceeded eight and was under twelve, *two thirds*: and if it exceeded twelve months, *three fourths* of such annual value; *to be recovered by action of debt by* ANY PERSON *suing for the same*.

For about seven years after its enactment, this statute seems to have been wholly inoperative, and as little attended to as any of its predecessors; but its subsequent history is extremely curious and interesting. In 1811, Mr. Wright, a gentleman who had been *secretary* to the Bishops of London, Norwich, and Ely, and who must, therefore, have been intimately acquainted with the state of the church, commenced nearly 200 different actions against incumbents in the above *three* dioceses, to recover penalties to the amount of about £80,000, which he contended they had forfeited under Sir William Scott's Act. The actions were proceeding in their ordinary course, and no one doubted that Mr. Wright would be successful in the greater part of them, when their further progress was stopped by the interference of Parliament! On the 17th of November, 1813, Mr. Bragge Bathurst brought in a bill *to stay all legal proceedings against the clergy, on account of the penalties they had incurred under the Act 43, Geo. III.* This bill was soon after passed into a law. Mr. Wright's actions were quashed—he was forcibly deprived, without receiving any equivalent, of a large sum to which an Act of the Legislature had given him a just claim; and the sacred cause of non-residence and spiritual sinecurism triumphed over all its enemies! This is a proceeding whose character cannot be mistaken, and on which it would be altogether superfluous to make a single comment.

During the period that Mr. Bathurst's Bill was in progress, Mr. Wright published a series of letters in *The Morning Chronicle*, in which he states many curious and instructive facts relative to the state of the English Establishment. He mentions that "in one diocese there are about 216 clergymen, who each hold *two* livings; 46 who hold *three* each; 13 who hold *four*; 1 who holds *five*; 1 who holds *six*, besides dignities and offices; and although many of these thus accounted *single* benefices, are two, three, four, or five parishes consolidated, yet *a great part of these pluralists do not reside in any of their preferments*."—(Letter V.)—In Letter VII. he says, "I will prove that there are pluralists holding more than *seven* benefices and dignities." Mr. Wright has mentioned some of the shifts and pretences which he affirms the clergy resort to, in order to elude the provisions in the statutes against non-residence. But for his remarks and observations on these subjects, we must refer our readers to the files of *The Morning Chronicle*.

The statements we have just made, and which are all founded on official documents, must, we think, satisfy every reasonable person, that the Church Establishment of England might be advantageously reformed. We are aware, indeed, that any one who may have the courage to introduce a measure to effect this object, will be branded with the epithets of Jacobin and Leveller, and will be accused of openly attempting to overthrow our venerable Constitution in Church and State! But this Jesuitical trick has become rather stale. No honest or candid man will ever identify the support of the Establishment with the support of the many gross, scandalous, and flagrant abuses with which it is infected. We respect the Establishment, and are desirous to see it rendered worthy of general respect and esteem. But its support does not, certainly, involve the support of tithes, pluralism, and non-residence. None but its deadly and inveterate enemies will say so.—Those who are friendly to the Establishment, distinguish between principles and their abuse, and are as anxious to preserve and strengthen the one, as they are to reform and amend the other.

The following interesting intelligence has been received by our last arrival from Liverpool.

LONDON, SEPT. 24.

It must gratify every friend to the progress of human reason to learn that notwithstanding the difficulties so long considered insuperable, a glorious change is effecting in British India. The free press of Calcutta has operated most powerfully in reforming the most inveterate and revolting abuses. The effect of seven native presses at work in that great city has been to triumph over Hindoo superstition in its strong hold. During the last festival of Jugarnaut, so few pilgrims were present that they were unable to drag the car. The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. They now talk of removing the Rath to a more central situation. The wily priesthood have sagacity enough to perceive that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press; or that the bigotry of thirty centuries will disappear. To the permanent glory of our Indian administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our Empire. Even Hindoo women, against whom widowhood and consequent burning alive, are denounced for learning the alphabet, and who must not read the Veda, under pain of death, have placed their daughters at the public schools. The celebrated Hindoo reformer, Rammohun Roy, has held public meetings at Calcutta, for the purpose of freely discussing the tenets of his religion, and exposing the cruelties practised under it. By the way, a Mr. Adam,* Baptist missionary, awakened by the arguments of this Hindoo reformer has declared himself an Unitarian and established an Unitarian press. This conversion gave great umbrage in a certain quarter, and the attorney general was applied to, to interpose the shield of some antiquated statute, to protect spiritual intolerance. As became his talents and his character, the enlightened lawyer assured the ——— that these days were passed. Mr. Adam consequently remains at Calcutta, supported and encouraged by some of its most respectable inhabitants, who are about to erect an Unitarian Chapel for him. Such are the blessings of unfettered discussion.

* See Ch. Reg. vol. i. pp 158. 162.

EASTPORT, NOV. 2.

Ordination.—On Wednesday last the Rev. Charles Robinson was ordained over the First Congregational Church and Society in this town. Rev. Mr. Walker, of Charlestown made the Introductory Prayer; Rev. Dr. Porter, of Roxbury preached the Sermon, from Jeremiah, iii. 15.—"And I will give you pastors according to my heart, which shall feed you with knowledge and understanding," and also made the Consecrating Prayer: the Charge was given by Rev. Mr. Field, of Weston, and Right Hand of Fellowship by Rev. Mr. Walker; the Concluding Prayer by Rev. Mr. Field. The services throughout were solemn and impressive, breathing a spirit of piety and charity, and were remarkably well adapted to the peculiar circumstances of the pastor, church, and society. Four years ago there was no place of public worship, or any settled minister in this town or Lubec (lately a part of this town) now there are five places of public worship, all handsome and some elegant edifices, and three settled ministers.—"The wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose." *Sent.*

Rev. HERVEY SMITH, was ordained Pastor of the first Church and Society in Stafford, (Con.) on the 9th ult.

On Wednesday evening, the 6th inst. a very interesting sermon was delivered by the Rev. Mr. Wisner, in the Old South Church, before the "*Boston Society for the moral and religious instruction of the poor.*"—After the sermon a collection was made amounting to $350.

GENERAL INTELLIGENCE, &c.

We are always ready to give currency to any thing that tends to turn the public mind to our present miserable system of prison discipline, and especially to the great deficiencies of most of our prisons in suitable accommodations and means for the true execution of the laws respecting culprits. It is from this feeling that we are induced to give place to the following statements respecting the Worcester House of Correction. The subject brings to our mind, and induces us again strongly to recommend to the attention of our readers the excellent remarks of Judge Quincy on "poverty, vice, and crime." [See Christian Register, vol. I. p. 156.]

The following paragraph is from the Worcester Spy. The complaint we believe is well founded. When a law was lately passed requiring the several counties to build prisons with accommodations for giving employment to the convicts confined in them, Worcester was the only county that complied with the requisition, and to exonerate the other counties from the expense, the law was repealed. When afterwards the county of Worcester offered to sell this building to the state, at a price much below its cost, the legislature declined the offer, and yet the convicts of other counties are sent there to be supported at the expense of the county of Worcester.* We presume that the legislature at the next session will be disposed to provide some remedy for the unequal burden which now falls on that county. *D. Adv.*

We see by a Dedham paper that four convicts were sentenced lately in that county to hard labour in the House of Correction in Worcester. Convicts from other counties have also been sent there, and the prison contains now about forty prisoners of every description. This is nearly as great a number as can be received there, so that there is reason to apprehend that this county will soon be prevented from occupying it for the purpose for which it was built, viz. a House of correction. It is high time, therefore, for those who are entrusted with the management of the concerns of the county to inquire whether it be proper to admit any more convicts into the prison. It is a house built by the county, and for the use of the county; and there can be no reason why the commonwealth should enjoy it to such an extent as to deprive the county of the benefit of it. More especially is it unreasonable that the state should thus use it gratuitously. The expense of this safe and commodious prison has been great to this county; and if it is to be used wholly or principally as a state prison, let the state assume that expense. It is hardly becoming the commonwealth of Massachusetts to permit the people of this county to bear, alone, the burden of an establishment which is now used almost exclusively for state purposes.

* Since the publication of this article, the Worcester Spy has stated, that the expense of supporting convicts sentenced to Worcester county prison, is defrayed by the state.

As late as Oct. 16th, the fever continued to rage at New-Orleans, with the greatest violence.

The sickness at New-York has quite abated, and the inhabitants have now mostly returned to their usual residences.

Murder.—On Saturday morning Anthony Rogan, an Irishman, aged 27, was found dead in Court-street.—He had been stabbed in various places. One of the stabs entirely separated the jugular artery, and probably occasioned immediate death. From what he said on leaving home, it is evident that the affray which terminated in his death, was commenced on the *Hill*, that seat of every abomination, and unspeakable disgrace to our city. How long will a professedly moral and religious community suffer this sink of all that is odious and sickening to the pure mind—this corrupter of our youth—this vortex of the fair hopes of many a fond parent, to remain among us, and cry to heaven for judgment against us?

United States Quarterly Review.

Proposals have been issued by E. Bliss and E. White, of New-York, for publishing a new periodical work, to be entitled "The United States Quarterly Review."—It is to be constructed on the plan of the North American. It is expected that the first number will be issued in Jan. 1823.

The editors of the work have stated that though their work is to be purely literary, yet they shall not be indifferent to the fundamental doctrines of Revealed Religion, and in explanation of their views on important points, refer to the 'Coincident articles of the Reformed Church.'

FOREIGN.

Our latest news from Europe is by the brig James, which arrived at this port from Liverpool, on Monday. She brings London dates to Sept. 24, and Liverpool to September 27.

Four noblemen stand candidates for the Governor-Generalship of India—the Marquis of Anglesea, Lord Amherst, Lord Maryborough, and Lord William Bentinck. It is thought that Lord Bentinck has the greatest prospect of success.

The latest news from Greece, is dated Aug. 29.—It appears, if accounts may be relied upon, that the Greeks are rather more successful. It is stated that on August 17, the Greeks succeeded in defeating the Turks, near Argolitta; that the Turkish loss was 3,000 men, 2,000 horses and 200 camels; and that 3,000 were taken prisoners. The Turks retreated towards Corinth, and were pursued by the Greeks. On the 18th, they entered into negotiations for the surrender of Corinth, and evacuated the citadel, as an evidence of the sincerity of their peaceful overtures. The Greek fleet, consisting of 60 vessels, with 30 fire-ships, was on the way to Patras. These statements are made in an Augsburg paper, on the authority of letters received from Trieste and Argos. The Augsburg paper expresses a desire of a further confirmation of the accounts.

The meeting of the Sovereigns, or the representatives of the Sovereigns of five powerful nations is an event of no small consequence, from the important influence which their deliberations may produce on the happiness and peace of a large portion of the world. The following statement of circumstances relative to the Congress about to be held at Verona, cannot fail, we think, to be interesting to our readers.

NUREMBERG, SEPT. 14.

Letters from the borders of the Danube speak in the following manner of the approaching Congress. It is generally agreed that the meeting of the Sovereigns of Austria and Prussia, which is to take place in the course of September, of this year, to take such measures as the situation of affairs in Europe may demand, was resolved on last year by the sovereigns who met at the Congress of Laybach. Then the affairs of Italy, and the definitive pacification of the transalpine Peninsula, were the principal matters discussed. They did not appear to regard the insurrection which has since broken out in Turkey, as very important. The Porte, it was thought would easily succeed in reducing to obedience his christian subjects. All the efforts of the cabinets were directed to prevent the Greek insurrection from disturbing the harmony which had hitherto subsisted among the great Allied powers, and as Russia was particularly interested, the assurances which Alexander had given at Laybach were sufficient to reassure all minds. It was therefore nearly resolved on, that the affairs of Turkey should not be interfered with, so long as this power respected existing treaties.

As for the Iberian Peninsula, the moment appeared very unfavourable to interfere with it. The approaching Congress was consequently fixed at Florence. Its intention was particularly to regulate the affairs of the interior of Italy. The Emperor Alexander consented the more willingly to this arrangement, because he had long had a desire to travel through the garden of Europe, which he had never visited. But in the course of a year things have so changed that the affairs of Italy are only of secondary importance, and in place of Florence, Verona has been chosen, that the Congress may be nearer the centre of Europe. The deliberations of the future Congress may be probably directed to general affairs and special affairs. In the general deliberations in which only the five great powers of Europe will take part, the state of Europe as a whole will be considered. The other deliberations will relate particularly to Italy, and the Princes of the Peninsula have been invited to take part in these discussions, either personally or by their plenipotentiaries.

As to general affairs, the impulsion appears now to proceed from Vienna, or rather from Prince Metternich, whose political system is well known. Its tendency is to maintain invariably a state of peace among the five great powers, and consequently through the whole of Europe.

The cabinet of St. James has the same interest in this respect, and forms the same wishes as the cabinet of Vienna; thus the most cordial harmony reigns between them, which will certainly not be diminished by the sudden death of the Marquis of Londonderry. The cabinet of Berlin has adopted the same system, and the pacific sentiments of Alexander are manifest. Besides the state of the finances in all Europe makes peace more desirable and more indispensable than ever. It may therefore be foreseen that the result of the approaching Congress will be the consolidation of the monarchial principle; this will be the chief object of the measures which are to be taken in common by the sovereigns; and every thing tends to make us believe that the issue of the Congress of Verona will be as beneficial to the whole of Europe as the issue of that of Carlsbad was to Germany.

Correspondant d'Allamagne.

The British frigate Hyperion has arrived at Havana, and her commander has had a long conference with the Governor respecting the adoption of a plan for breaking up the hordes of pirates which are skulking in and about the creeks and bays of the Island of Cuba.

☞ The article in our last, headed *Arts of Warriors*, should have been credited to LACON.

MARRIED,

In this city, on Sunday evening last, by the Rev. Dr. Baldwin, Mr. Jesse Amsden, to Miss Nancy Cunningham.

In Dublin, (N. H.) Mr. Calvin Mason, to Miss Rebecca Kendall.

In Northampton, by the Rev. Mr. Williams, Rev. Wm. Richards, to Miss Clarissa Lyman, daughter of Levi Lyman, Esq. Mr. and Mrs. R. belong to the Mission family, now fitting out for the Sandwich Islands.

DIED,

In this city, on Tuesday evening the 3d inst. BENJAMIN GREEN Esq. aged 58. A distinguished patron of the Asylum for Orphan boys.

In Taunton, on the 2d inst. James Leonard, aged 9 months, son of James L. Hodges Esq.

In New Bedford, widow Hannah Andrews, aged CI years and 6 months.

In Fryeburg, (Me.) Hon. Simon Frye, aged 82.

In Lynn, Mr. Amos Rhodes, aged 69.

In Alabama, Rev. Samuel Lockwood Tyler, a graduate of Brown University.

In Easton, on Monday the 4th inst. Mrs. Rhoda Kinsley, wife of Mr. Ebenezer Kinsley,

In North Bridgewater, Lemuel Packard, Esq. aged 70.

In Bradford, Capt. Daniel Kimball, aged 45.

FOR SALE at this office—"Three important questions answered, relating to the Christian Name, Character, and Hopes. By HENRY WARE, pastor of the second church in Boston." Nov. 15

NINEPENCE per copy will be given at this office for No. 51, of the first volume of the Christian Register. Nov. 15

GOSPEL ADVOCATE.

JUST PUBLISHED by Joseph W. Ingraham, Franklin Avenue, Court Street, the GOSPEL ADVOCATE for November, 1822.

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POETRY.

From a new Volume of Poems by Bernard Barton.

THE POOL OF BETHESDA.

Around Bethesda's healing wave,
Waiting to hear the nestling wing,
Which spoke the angel nigh, who gave
Its virtue to that holy spring,
With patience and with hope endued,
Were seen the gathered multitude.

Among them there was one, whose eye
Had often seen the waters stirr'd;
Whose heart had often heav'd the sigh,
The bitter sigh of hope deferr'd;
Beholding, while he suffered on,
The healing virtue *given—gone!*

No power had he; no friendly aid
To him its timely succour brought;
But, while his coming he delay'd,
Another won the boon he sought;—
Until the Saviour's love was shown,
Which heal'd him by a word alone!

Had they who watched and waited there,
Been conscious who was passing by,
With what unceasing, anxious care,
Would they have sought his pitying eye;
And crav'd, with fervency of soul,
His power divine, to make them whole.

But habit and tradition sway'd
Their minds to trust to sense alone;
They only hop'd *the Angel's* aid;
While in their presence stood, unknown,
A greater, mightier far than he,
With power from every pain to free.

Bethesda's pool has lost its power!
No Angel, by his glad descent,
Dispenses that diviner power
Which with its healing waters went,
But He, whose word surpass'd its wave,
Is still omnipotent to save.

And what that fountain once was found,
Religion's outward forms remain—
With living virtue only crown'd,
While their first freshness they retain;
Only replete with power to cure,
When, Spirit-stirr'd, their source is pure.

Yet are there who this truth confess,
Who know how little forms avail;
But whose protracted helplessness
Confirms the impotent's sad tale;
Who, day by day, and year by year,
As emblems of his lot appear.

They hear the sounds of life and love,
Which tell the visitant is nigh!
They see the troubl'd waters move,
Whose touch alone might health supply;
But, weak of faith, infirm of will,
Are powerless, helpless, hopeless still!

Saviour! thy love is still the same
As when that healing word was spoke;
Still in thine all-redeeming Name
Dwells power to burst the strongest yoke!
O! be that power, that love display'd;
Help those—whom thou alone canst aid.

MISCELLANY.

SIMON GRAY.

The following picture, from "Lights and Shadows of Scottish Life," is an admirable illustration of the uncertainty of human affairs, and is touched with great truth: *Ont. Rep.*

No man's life seemed to promise a calmer course and a more serene close than that of the Reverend Simon Gray. He had for many years possessed the entire affection and respect of all the inhabitants of his parish. A few words from him calmed angry blood, settled quarrels, and allayed animosity. In his kirk, in his manse, in his neighbor's house, in the field, and by the way-side, he was, in good truth, the minister of peace. His wife was, in all things, after his own heart; and two sons and one daughter, just reaching man and woman's estate, had scarcely ever given their parents distress, and seemed destined for a life of respectability and happiness. But it is with the humble as with the high in this world; their possessions are equally insecure; and the same lesson may be learnt from the life of the lowest peasant, as from that of the loftiest king. From the cottage and from the palace, the same warning voice is heard to say, "call no man happy before he dies."

Simon Gray's eldest son, a youth of distinguished talents, and even more tenderly beloved than admired by all who knew him, was drowned in a moorland loch in his father's parish, one warm summer evening, when his parents were sitting at no great distance in a hollow among the hills. They heard his cries, but could do nothing to save him, when, rushing to the waters' weedy and rushy edge, they saw him sinking in miserable entanglement among the long strong roots of the water lily.—Of the shocks their hearts and whole being then got, nothing need be said; but from that evening, well as they were both thought to support it, every one in the parish felt that they never were the same people as before, and their faces never wore such bright smiles; and that the minister and his wife looked to each other when in company, with tearful eyes, as if an accidental word or allusion had awakened in their hearts a remembrance too tender or too terrible. Michael would have been, had he lived, his father's successor; and some thought that the manse never looked exactly like itself since that fatal event.

But this was but the beginning of Simon's sorrows. His other son was a clerk in a commercial house in the neighboring city, and in the unreserved confidence of his employers.—Regularly every Saturday did he walk out to the manse—stay over the Sabbath—and next morning before breakfast appear at his desk.—But one dark and stormy winter evening, in the middle of the week, he unexpectedly entered his father's study, and flinging himself down upon his knees, declared that he was a ruined and lost man—that he had formed a guilty connexion with a woman who had led him on to his destruction—and that he had embezzled his benefactor's money—done worse—forged his name, and that, unless he could make his escape, he must expiate his crime on the scaffold.

Simon Gray lifted up his son from his knees and folded him to his heart. "My poor wretched boy! thy life is in jeopardy! Oh! that I knew how to save my son! Stephen—Stephen—what would signify the breaking of my heart if thou wast but safe! Speak not—my sweet boy—of thy crimes, great as they are, I am thy father, and can think but of thy death and thy life.—Fly, Stephen, and take with thee thy father's blessing. Perhaps all thy money is gone—I will give thee enough to pursue thy journey—and so also may I be able to repay all thou hast embezzled. O! Stephen—Stephen—my beloved boy, who has so often sat in thine innocence on my knees, and whom so often I have put to bed after thy prayers, has it indeed come to this?" And father and son knelt down together and prayed to their God.—It was a black stormy night, and Stephen went away without seeing his mother or his sister.—He went away—but he never returned. He made his escape to America, and died in a few weeks after his arrival of the yellow fever.

The miserable father knew not how to break the matter to his wife and daughter. They saw his affliction—and he told them that he feared that Stephen was a profligate. But next night the outer door opened loudly, and two officers of justice entered the manse. Now all concealment was at an end; and next day it was known not only to the inmates of the manse, but to all the inhabitants of the parish, that Stephen Gray was a criminal, and had fled to a foreign land.

Over the grave of the oldest son his parents could shed tears of resigned sadness; but for him who died untended beyond the sea, their grief was bitter and inconsolable. No one ever uttered Stephen's name, although there was not a house in the whole parish where his cheerful laugh had not been welcome. Ill as he had behaved, dishonestly and vilely, affection for his memory was in every heart. But a grave look or a sigh was all in which any one could show this sorrow and sympathy now;—and the minister of Seatoun understood the silence of his parishoners, for his dead son had been a felon—aye, Stephen, the gay, witty, fearless, and affectionate Stephen, had been a felon. He had written a letter to his father on his death bed—a few words—but they were impressed forever on his father's soul, and often did he repeat them in his sleep, as the tears forced their way through his closed eyelids and drenched his heaving breast.

The terror that struck into the heart of his sister by the sudden bursting in of the officers of justice into the manse, in some degree affected her intellects; her memory from that time was impaired, and after her brother's death in America had been communicated to her, she frequently forgot it, and weeping, implored to know if he had not lately written home. "He must be dead, or he would have written;" and she kept walking about the house, from one room to another, repeating these words with a wailing voice, and sorely wringing her hands. That could not last long; without any disease she lay down on her bed, and never more rose.—She was buried by the side of her brother Michael—and now Simon Gray was childless.

GAS LIGHTS.

As the City Gas Company are proceeding with great rapidity in completing their works, and laying the pipes for conveying the gas, a few remarks on the proposed method of illumination may be useful to those acquainted with the subject.

There are at present but very few of the principal cities and towns in Great Britain in which this method of lighting is not in use, and its superiority over every other method of obtaining light is so great that the gas light system has been introduced into Russia, Germany, France, Portugal, and many other parts of Europe.

The theory of the production of gas light is precisely the same as that of our usual method of obtaining light. In our common lamps, candles, &c. the wick by capillary attraction conveys the oil, tallow, or other inflammable substance to the point where it is consumed. The flame of the lamp or candle performs the office of a retort and fire, and decomposes the oil or tallow; the gas thus produced takes fire, keeping up the process of decomposition, and at the same time affords us light.

The proposed plan of employing gas lights is then nothing more than performing on a great scale what is effected by each lamp or candle now used. Instead of the trouble of filling lamps, removing the crust of charcoal that collects around the wicks or flies off in sparks, (and which is the deposition from the oil during its decomposition, or conversion into gas) we are to be presented with all the illuminating properties of the oil without its charcoal.

The oil is to be decomposed in iron vessels, and its gaseous, or illuminating part collected in a large receiver, from which it will pass out in the state of an air to the pipes in the streets, and thence to each lamp, where it will be set fire to like any other lamp. The gas will not take fire of itself on its escape into the atmosphere, but only on presenting to it some flaming body.

It will be scarcely credited that many intelligent, and in other respects well-informed men believe the reverse to be the fact; such however is the case.

The utility of gas lights is not limited to the purposes of illumination—a gas lamp emits the same quantity of heat as a lamp of the usual kind, having a flame of the same size, and it is employed in Europe for various purposes in the arts, such as soldering, heating copper-plates, &c. In proof of this we shall extract some parts of the statement of persons who have long used gas lights for various purposes.

Mr. Ackerman, of London, who has a very extensive printing and engraving establishment, and whose name is not unknown in this country, states that his printers use 16 gas lamps instead of charcoal for heating their copper-plates, and that the saving in consequence is £25 sterling annually. The whole of Mr. Ackerman's establishment, his public library, printing offices and workshops, together with his dwelling house from the kitchen to the drawing room are lighted with gas to the total exclusion of all other lights. The annual expense of lighting this establishment before the introduction of gas lights, he states at £160 sterling—the present expense of gas, £40 5*s*—making the balance in favour of gas £119 15*s* per year.

"Such" he says "is the simple statement of my present system of lighting, the brilliancy of which when contrasted with our former lights, bears the same comparison to them as a bright summer sunshine does to a murky November day; nor are we, as formerly, almost suffocated with the effluvia of charcoal and fumes of candles and lamps. In addition to this, the damage sustained by the spilling of oil and tallow upon prints, drawings, books and papers, amounted annually to upwards of £50. All the workmen employed in my establishment consider these gas lights as the greatest blessing, and I have only to add that the light we now enjoy were it to be produced by means of Argand's lamps or candles, would cost at least £350 per annum

Mr. Cook, a manufacturer of metal toys at Birmingham, and who was one of the first to adopt the use of gas, writes thus—"In all trades in which the blowpipe is used with oil and cotton, or where charcoal is employed to produce a moderate heat, the gas flame will be found much superior both as to quickness and neatness in the work; the flame is sharper, and is constantly ready for use; while with cotton and oil, or charcoal, the workman is always obliged to wait for his lamp or coal getting up, that is till it is sufficiently on fire to do his work. Thus a great quantity of oil is always burned away useless, but with the gas the moment the stop-cock is turned, the lamp is ready and not a moment is lost. *Dai. Adv.*

The concluding part of Dr. Nott's Address on Card Playing

The furnished gambler has no heart. The club with which he herds, would meet, though the place of rendezvous were the chamber of the dying; they would meet, though it were an appartment in the charnel house. Not even the death of kindred can affect the gambler.—He would play upon his brother's coffin; he would play upon his father's sepulchre.

Yonder see the wretch, prematurely old in infirmity as well as sin. *He is the father of a family.* The mother of his children, lovely in her tears, strives with the tenderest assiduities, to restore his health, and with it, to restore his temperance, his love of home, and the long lost charms of domestic life. She pursueshim with her kindness and her intreaties, to his haunt of vice; she reminds him of his children; she tells him of their virtues; of their sorrows; of their wants; and she adjures him, by the love of them and by the love of God, to repent and return. Vain attempt! she might as well adjure the whirlwind; she might as well intreat the tyger.

The brute has no feeling left. He turns upon her in the spirit of the demons with which he is possessed. He curses his children, and her who bare them; and as he prosecutes his game, he fills the intervals with imprecations on himself, with imprecations on his maker; imprecations borrowed from the dialect of devils, and uttered with a tone that befits only the organs of the damned! And yet in this monster, there once dwelt a spirit of a man. He had talents, he had honour, he had even faith. He might have adorned the senate, the bar, the altar. But alas! his was a faith that saveth not. The gaming table has robbed him of it, and of all things else that is worth possessing. What a frightful change of character! What a tremendous wreck is the soul of man in ruins.—Return, disconsolate mother, to thy dwelling, and be submissive; thou shalt become a widow, and thy children fatherless. Further efforts will be useless—the reformation of thy partner is impossible. God has forsaken him—nor will good angels weep o'er him any longer.

SIGNS OF A GOOD FARMER.

His corn land is ploughed in the fall—His bull is from two to five years old, and he works him. He always raises pigs from old sows.—He seldom lets his work drive him—Has a cooking stove with plenty of pipe to it. The wood lots he possesses are fenced.—His sled is housed in summer, and his carts, ploughs, and wheel-barrow winter and summer, when not in use; has as many yoke of good oxen as he has horses—Does not feed his hogs with whole grain: —Lights may be seen in his house often before break of day in winter—His hog pen is boarded inside and out; has plenty of weeds and mud in his yard in the fall. All his manure is carried out from his buildings and barn-yard twice in the year, and chip dung once a year;—His cattle are almost all tied up in winter—He begins to find out that manure put on land in a green state is the most profitable—Raises three times as many turnips and potatoes for his stock as he does for his family—Has a good ladder raised against the roof of his house—Has more lamps in his house than candlesticks—Has a house on purpose to keep ashes in, and an iron or tin vessel to take them up—He has a large barn and a small house—seldom has more pigs than cows—adjoining his hog pen he has a hole to put weeds and sods, and makes three loads of best manure from every old hog, and two from every pig. A good farmer in this country begins to find out that steaming vegetables can be done at one-third the expense of boiling, and that the Ruta Baga turnip is a thing worth thinking of—He fences before he ploughs, and manures before he sows—He deals more for cash than on a credit.

Farmer's Weekly Messenger.

A new Velocipede.—A man upon a new sort of velocipede attracted a number of people together at the Elephant and Castle, London, on Thursday, to witness his activity and swiftness with which he travels. He is a shoemaker by trade, and finding the trade bad at Newark-on-Trent, in Nottinghamshire, of which place he is a native, he built this mechanical horse, as he terms it. It is on a different plan from the others; it is worked by two handles, which set two wheels in motion, and causes two levers in front to be put in action, which sets the machine agoing at the rate of at least six miles an hour. It is the completest machine of the kind that has yet been invented. He has travelled in fine weather sixty miles a day. He has two iron stirrups in which he places his feet—they keep him steady on the saddle.

There is in the neighbourhood of Bamberg an apple-tree, which excites the astonishment of the curious. It bears two hundred and sixty eight different kinds of apples. It will bear three hundred,but the grafts have not yet all taken. The proprietor of this tree, which is perhaps the most singular in the world, has affixed a ticket to each branch, to indicate the quality of its fruit. This ingenious effect of grafting would not have suited the Minorquins, who are pious even in their agriculture. The English had taught them the use of grafting their trees, but when the island was restored to Spain, they left it off, saying "God Almighty knew best how trees ought to grow."—*Eng.pa.*

Since the discovery of the New World, our English gardens have produced 2,345 varieties of trees and plants from America, and upwards of 1700 from the Cape of Good Hope, in addition to many thousands which have been brought from China, the East Indies, New Holland, and various parts of Asia and Europe; until the list of plants now cultivated in this country exceeds 120,000 varieties.—*Lon. pa.*

Engineers have been employed, and surveys have been made for the purpose of ascertaining whether a communication may not be opened by a canal, between Connecticut river, and the Farmington canal. The prospect is said to be favourable. It is expected that the investigations of engineers will soon be laid before public.

READING THE BIBLE.

In the reign of Henry V. a law was passed against the perusal of the Scriptures in England. It is enacted, "That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit land, catel, lif, and godes theyre heyres forever; and so be condemned for heretykes to God, enemies to the crowne, and most errant traitors to the land."

ANECDOTES.

A very devout fellow, not being able to please his nice piety in his prayers, used to repeat the alphabet, and then add, "O Lord put these letters into syllables, and these syllables into words, and these words into sentences, that may be most for my real good.

A young poet offered his play to one of the Theatres for *nothing*. The manager said the author knew the *exact value* of it.

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